

A N
E S S A Y

On the ANTIQUITIES of
Great Britain and Ireland:

Wherein they are
Placed in a clearer Light than hitherto,

DESIGNED

As an INTRODUCTION to a larger Work,
especially an Attempt to shew an Affinity
betwixt the Languages, &c. of the ancient
Britains, and the *Americans* of the
Isthmus of *Darien*.

In answer to an Objection against revealed Religion.

Quanta Caledonios attollet gloria campos!

STAT.

I have a great deal more Pleasure in enquiring into the Antiquities and Curiosities of my own Country, than of any other, & even those of ancient Greece and Rome.

Rep. of Let. Feb. 1728. p. 119.

E D I N B U R G H,

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A LETTER to Archimedes the old Caledonian, the first Mathematician of the Age, about the remote Antiquities of Great Britain.

SIR,

YOU were pleased, the other Day, to desire me to put in Writing some Things which you have heard me say about the remote Antiquities of the *British* Isles, and the Reasons I had for them. — In obedience to you — You'll please to remember, that I acknowledged I was of the Mind, that these Isles received their first Inhabitants from the nighest Parts of the Main-land; and, accordingly, as these changed their Masters, so we received different Colonies from them.

It must be owned, that the remote Antiquities of most Nations are very much over-run with Fable. This is not to be wondred at in these Historians who wanted the Light of Revelation, but even these, who have had that Advantage, seem not to have adverted to some Things, and to have much mistaken some other Things, which might have been no small Helps to them in these Matters. The ordinary Bounds of a Letter will not allow me to enlarge upon these Things, which yet otherwise would throw Light into what I am to offer: I shall therefore wave these, and mention some Things which seem to me to assist us in tracing out our highest Antiquities; and first, I think,

it is not amiss to mind you of an Advice given by the illustrious *Leibnitz* in this Affair, as to Enquiries of this Nature, in his *Collectan. Etymol.* Vol. 1. p. 153. in these Words, *Denique ad perficiendam, vel certè valdè promovendam, literaturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lbuidius egregiè facere cœpit.*—*Ex Hibernicis, vetustiorum adhuc Celtarum Germanorumve, &c, ut generaliter dicam, accolarum oceani Britannici Cismarinorum antiquitates illustrantur.*

Et si ultra Hiberniam esset aliqua Insula Celtici sermonis, ejus filo in multò adhuc antiquiora ducemur.—And, p. 147. he declares his own Purpose to apply himself to study that Language, a Dictionary of which was published about that Time in *Lbuid's Archaeologia Britannica*, which he there speaks of. I shall not pretend to enter into the Spirit of this great Man's Reasoning in this Place; but only add, That he seems to have thought, that, by this Advice, he furnished us with a Clew to guide us in our Researches into manifold Antiquities.

As to these of our Isles, I know of no great Helps from the antient *Greek* Authors, their Knowledge of them seemed chiefly to flow, partly from the *Phœnicians* and *Carthaginians*, partly from their own Colonies at *Marseilles*, both which considered these Isles chiefly in the Way of Trade; but, as far as I know, have not transmitted any Accounts about our various Colonies, nor pretend to have left any great Numbers of their own Countrymen here; yet some Use may be made of the very Names they give to this Isle, which I may, perhaps, elsewhere take notice of to be *Irish* rather than *Welsh*.

As to *Roman* Authors, *Cæsar* seems to be the ancientest who has left us any satisfying Accounts
either

either of *Gauls* or *Britain*. He came hither to conquer and reduce the Isle to be a Province of the Empire, and has left us some Accounts, which seem to contain the best Scheme of our remote Antiquities, if they be carefully compared together.

To this Purpose it may be fit to consider what we meet with in his *Comm. de bello Gall. Book 2. Ch. 4.* where, speaking of the Inhabitants of the *Gallia Belgica*, or that Part of the Main-land nearest this Isle, he tells us, " That he had got this Information from the *Rhemi*, who bordered on the *Belgæ*, and were themselves *Gauls* or *Celts*, that the most of the *Belgæ* were descended from *Germans*, who had been of old brought over the *Rhine*, and had settled themselves there, being induced to it by the Fruitfulness of the Soil, and had expelled the *Gauls* who inhabited there before." *Plerosque Belgas esse ortos à Germanis, Rhenumque antiquitus transductos, propter loci fertilitatem ibi consedisse, Gallosque qui ea loca incolerent, expulisse.*

These Words plainly suppose, That that Country was inhabited by *Gauls* before the *Belgæ* came into it, who expelled them; so that these *Gauls* had Opportunity to have sent Colonies into *Britain* before the *Belgæ* came among them; and seeing these *Belgæ* expelled them, it is highly probable that Numbers of them retreated into *Britain*, which was so nigh them, and where they might be safe for some Time from such troublesome Neighbours; But we shall find, that in process of Time, when they themselves multiplied, they also made their Invasions upon this Isle, and got, by Degrees, Footing in it; so that there came to be then two Kinds of People here, and this was the State in which

Cæsar found this Isle when he came into it. Thus he says, *lib. 5. cap. 12 & 14.*

Britanniæ pars interior ab iis incolitur, quos natos in insula ipsa memoria proditum dicunt: maritima pars ab iis, qui, prædæ ac belli inferendi causa, ex Belgio transierant: qui omnes ferè iis nominibus civitatum appellantur, quibus orti ex civitatibus eò perueniunt, & bello illato ibi remanserunt, atque agros colere cœperunt. Hominum est infinita multitudo, creberrimæque ædificia ferè Gallicis consimilia: pecoris magnus numerus.—Nascitur ibi plumbum album in mediterraneis regionibus, &c. It will not be amiss to consider also what we have, *c. 14.* *Ex his omnibus longè sunt humanissimi, qui Cantium incolunt: quæ regio est maritima omnis, neque multum à Gallica differunt consuetudine. Interiores plerique frumenta non serunt, sed lacte & carne vivunt: pellibusque sunt vestiti. Omnes verò se Britanni vitro inficiunt, &c.*

These Places speak plainly of two Sorts of People here, the one whom they fancied to be *indigenæ*, or *nati in ipsa insula*, as knowing no better, but could be no other than the Progeny of those who had come over so anciently, that they had no Tradition of it; the other was of these who had come over afterwards, *prædæ aut belli inferendi causa, &c.* The first were the Descendents of the Inhabitants of *Belgium*, when possess'd by ancient *Gauls*; the second came from the same Country afterwards when possess'd by these *German Belgæ*, who had mostly expelled these ancient *Gauls*; the one the Ancestors of the ancient *Scots*; the other of the *Welsh*; as I hope afterwards to show.

All this is both confirmed and illustrated from that Passage of *Tacitus*, in his *Life of Agricola*, *In universum tamen æstimanti, Gallos vicinum solum occu-*
passe,

pâsse, credibile est. Eorum sacra deprehendas, superstitionum persuasione. Sermo haud multum diversus.-- These Things compared with some other Things, will help us in our Enquiries into our Antiquities, and this Passage of *Tacitus* might be improved to confirm the Distinction betwixt the old *Gauls* and the *German Gauls*; to account for the Reason why many came from *Gaul* to *Britain*, to learn the Discipline of the *Druids*; But I must keep within the Bounds of a Letter.

You will probably enquire, whether the Language of the ancient *Gauls* was the same with that of the ancient *Scots*? Whether their Customs were the same? To which I answer,

Ist, We shall find that the Language of the ancient *Gauls*, as distinct from the *Belgæ*, who were comparatively but new Incomers, was the same (allowing for Distance of Time) with that of the ancient *Scots*. This appears in the *Vergobretus* of the *Edui*, the *Vertiscus* of the *Remi*, the *Cingetorix* of the *Treviri*, the *Vercingetorix* of the *Arverni*, who were all noted *Gallick* Nations, and in very many other proper Names of Persons and Places. *Vergobreatbus* was the chief Judge of the *Hedui*, who had the *potestas vitæ & necis*. The *Irish* have *Fear go breath*, the Man of the Judgment; which is as near as their Letters will allow, for they want *v* Consonant. The *Welsh* have nothing nearer in that Sense, than *Gur am brautl*. Permit me to subjoin the Note which *Godwin* gives, who comments on this *in usum Delphini*, which is, *Hodie magistratus Augustoduni, quod Heduorum est Caput, & in biennium eligitur, Vierg dicitur; quo nomine in tota Gallia nullus alius insignitur, ut antiqui nominis media pars remanisse videatur.* Let this be a Sample of the rest. I could

could confirm this by showing, that the Names of every Thing that is great in *Gaule*, such as their capital Rivers, these of their great Mountains, that I have considered, are mostly *Irish*, and not always *Welsh*.

As a further Proof that the ancient *Gauls* peopled first all *Britain* in some Measure, before the *German Gauls* came over, (whom I consider as the Ancestors of the *Welsh*) the Names of every Thing that is great, almost from *Kent* to *St. Kilda*, is *Irish*, and the *Welsh* are frequently at a Loss to explain them, *Kent* or *Cantium* is the *Irish Ceann*, a Head being a Head-land, as *Cæsar* calls it, a *Welshman* would call it *Pen*; as in *Penzanz* in *Cornwall*, and *Pembroke* in *Wales*; the first means *caput* or *Promontorium Sanctorum*, the other *caput terræ* or *regionis*, in their Language.

Mr. *Edward Lbuid*, the Author of the *Archæologia Britannica*, tho' a *Welshman* himself, yet owns this fairly and fully, that the *Welsh* are at most but a secondary Colony of this Island, and that the Ancestors of the *Scots* were their Predecessors even in South *Britain*. This he did first, in a Letter to the *Welsh* in their own Language, prefix'd to the *Archæologia Britannica*, but since english'd and printed at the End of Bishop *Nicolson's Irish* historical Library, and gives Reasons for it, which I do not hear any Person has attempted to answer. Mr. *Thomas Innes* indeed, in his *Critical Essay*, gives us another Scheme of our Antiquities, but never offers to answer Mr. *Lbuid's* Arguments, even tho' he seems to have read that Letter. The said Mr. *Lbuid* owns the same Thing in his *Adversaria posthuma, de fluviorum, montium, urbium, &c. in Britannia nominibus*, vid. p. 264, 265, 273. In the 264
he

he owns that the Rivers in South Britain named *Asc*, *Is*, *Osc*, *Usc*, and varied by the Moderns into *Ax*, *Ex*, *Ox*, *Ux*, are nothing else at the Bottom, but the *Highland* or *Irish* *Uisge* or *Ease, Water*. The same Thing is owned also in Bishop *Nicolson's* *Scotts Historical Library*, and in *William Baxter's* *Glossarium Antiquitatum Britannicarum*, in more Places than one; and I remember, in another Place *Lbuid* owns, That it was not a Word in any Dialect of the *Welsh* in that Sense. And p. 273, we have these Words, *Ex fluviorum nominibus apud Cambro-Britannos, quædam sunt ipsis indigenis non intellecta, ut Havren, Sabrina, Dyvi, Toui, Tav, & pleraque majorum fluminum nomina. Alia linguæ Britannicæ periti facile interpretantur.* Now our *Highland* Language especially explains the Names of every Thing that is great, particularly their great Rivers, as *Sabrina*, now the *Severn*, this signifies a strong Sea; *Sab* in *Irish*, as *Lbuid* has it, is strong; *Rian* is one of the Words in his Dictionary, signifying the Sea; or *Saobh* is raging, furious, mad; *Rian* the Sea; how well this agrees to the *Severn*, is known to these who have either read of its Nature, or seen it for the Space of one Day. *Cambden* mentions its daily Rage in his Account of it. *Tamess* or *Tamisis*, as to its later Part is *Isis*, the same with *Uisge* or *Ease, Water*; *Tam*, the first Part of it, may, in effect, be the same with *Tamb*, still, quiet, for which Qualities that River is remarkable; or if we shall deduce it from *Tame*, the Name of another River, *Lbuid* has *Taom* in his Appendix for Ooze, which, at the Bottom, is but the same with *Uisge, Water*; for I have long ago observed, that they have many Words which seem primarily to have signified a Fluid or Liquid, which, in time, they came to
appro-

appropriate some to one Sort of Fluids, some to another; such as to a Fountain, a River, the Sea, &c.

Ouse is the Name of the River that runs through *York*, and of many others in *England*, which I have partly seen; this signifies nothing at all in *Welsh*; but is very obviously the same with *Uisce*, *Water* in *Irish*. I shall not trouble you with more Instances of this Kind in this Letter. I shall now endeavour to reconcile this with the common Opinion, that our Ancestors came from *Ireland*, and that under *Fergus* our first King. I shall also offer you some few Thoughts about the *Picts*, who made so great a Figure in this Isle pretty early. As to the first, as far as I remember, our Historians say, that the *Scots*, our Ancestors; were in *Britain* before *Fergus* I. but pretend they were not united under one sovereign Prince, but lived under different Chieftains, and being much vexed with some neighbouring Nations, particularly the *Britons* or *Welsh*, they called over *Fergus* an *Irish* Prince to their Help; who did them so many good Offices, that they chose him for their King. There is nothing in this inconsistent with the above Scheme. The first Colonies that came into this Isle, and which, I suppose, did, in Time, people *Ireland* also, might multiply so much there, especially if they were strengthened by some People that came to that Isle from other Places, as the Story of the *Milesian* Colony seems to insinuate, that they might be in a Capacity to support their Kinsmen here when distressed, and they again might stand in need of them, and call for their Help, which might occasion *Fergus* to come over to aid them, and them to requite him as they did. And this might give the Rise to After-authors, who had

had heard it, to say that the Ancestors of the *Scots* came first from *Ireland*.

We have an Instance of a like Mistake in some *Roman* and *Greek* Pagan Authors, in their Accounts of the *Israelites* or *Jews*. They generally speak of them as *Egyptians* originally, coming from that Country under *Moses*; whereas the divine Writings assure us they were originally from *Chaldea*, and were seated in *Palestine* for some time, from whence they went to *Egypt*, and, after some Stay there, were conducted back to *Canaan* by *Moses* and *Joshua*. These Pagan Authors had heard this later Part of their Story, but not the former, which made them write, that they were originally *Egyptians*, and added some other fabulous Things about them.

This Mistake about the *Scots* coming first from *Ireland*, might be confirmed from the Meaning of the Word *Hibernia*, which, in *Welsh*, seems to signify a *high* or *upper* Country. The *Romans* conversing most with these who were their Provincials, received that and some other Names from them. The *Welsh* seem to have primarily meant by *Hibernia*, the *Highlands* in this greater Isle, and, when they learned that a Kindred-people inhabited the other Isles, particularly *Ireland*, they extended it to signify that also: So that when some Authors came to speak of the *Scoti* coming *ex Hibernia*, and meant nothing but their own *Highlands*, some mistook, as if they still meant their coming from that Isle, which we now call so. This, I believe, will account for some Passages in *Bede* and others.

As to the *Picts*, from a Word of their Language mentioned by *Bede*, not far from the Beginning of his History, and from the Names of some Places

in the East-coast, especially of this Isle, I conceive their Language was more a-kin to the *Welsh* than the *Irish*; and, from their penetrating so very far along the East-coast, I should guess they were among the foremost Tribes of the secondary Colonies, and so were here before *Cæsar's* Time. Since his Time we have more Assistance to the Knowledge of our Affairs, from the *Roman* and some *Greek* Authors which write of them. I shall not now dip into these, but beg leave to add, that I am,

SIR,

Your very humble,

and much obliged Servant,

C.



To

To the Right Honourable, &c.

My Lord,

A *ARCHIMEDES* the old *Caledonian*, is a Person, for whom, I know, your Lordship has a great Esteem, as, indeed, all others who know him have. I both esteem and love him. He was ever ready to oblige me. I could not refuse to give him in Writing, what I used to say to him and others, about the remote Antiquities of *Great Britain*, or the various Colonies that came to it before *Julius Caesar* and the *Romans*.

He did not keep it a Secret, he imparted it to some, and I have received Thanks from several Persons of distinguish'd Merit in their Way, and to whom I have been much bound, and I was told some Persons of Note were pleased to like it. *Archimedes* himself seems to be taken with the Love of Antiquity, to that Degree, that if he goes on as he has begun, he will be one of the foremost Antiquaries of the Age, as he is already, by some of the best Judges I know, reputed the first Mathematician. He is now more and more sensible of an Advantage he had by his Birth that Way, and, without Doubt, he will go on to cultivate and improve it.

Some Acquaintances here desired to see the same Things in Print; among these is a very worthy Person, for whom, and his honourable Family, I have a very particular Deference, as having a great Friendship to all in whom I am nearly concerned, and being very remarkably ingenious. The Commission of the last General Assembly did also recommend the publishing a Specimen of the Usefulness of our ancient Languages, and allowed some Encouragement for it. Upon all these Considerations, I have, at last, resolved to let some few Things go to the Press.

I may, perhaps, at another Time, consider the Neglect and Contempt with which these Languages are treated; in the mean Time I cannot but acknowledge, that I am of the Mind, that they are not altogether without their Use. I do not now meddle with them as living Languages, I may perhaps declare my Sentiments of them in that Respect afterwards; but, I hope, all or most will agree with me, that all the Books in that Language ought not to be destroyed, and, particularly, that the *Bibles*, *Catechisms*, *Psalters*, &c. ought not to be burnt; that those who find them necessary or beneficial, may be allowed to use them. I have, both in Print, and upon all proper Occasions, declared, that I thought them useful for many valuable Purposes, none of which I see Reason to retract, and am willing to submit the most improbable to strict Examination.

The Letter to *Archimedes* contains several Hints, which the ordinary Limits of a Thing of that Nature would not allow to be pursued at that Time, and which, perhaps, it may not be fit to expatiate now upon. There are not a few, who, very probably,

hably, may say, supposing that Scheme of our Antiquities to be true which is there offered, what follows from it? Of what Use is it? I shall not answer this at this Time so fully as might be; I doubt not but all Lovers of Truth and Light, especially all impartial Lovers of Antiquity, will have a Value for it.

But there is one Use of it, which I sometimes mentioned to your Lordship, and which your Lordship thought by no Means to be despised, but rather of very considerable Importance, which is, That from this Scheme we may infer, that our old Language must be one of the Fountains of our now Mother-tongue, which is commonly spoken in many of the *British* Dominions, and coveted by not a few Strangers of several Professions, both for Conversation with the Living and Dead; I mean, for understanding many excellent Books on all Subjects written therein. It is a Pity that this has been overlooked by all those who have written Dictionaries of this Language, some of which are both laborious, and otherwise learned, such as *Skinner, Bailey, &c.*

I gave your Lordship some Instances of this by Word, and a few by Writ, which yet I could place in a clearer and fuller Light than I did; I found that short Hints were better to your Lordship, than long Discourses with some others. A more thorough Understanding of our Mother-tongue, I am persuaded, would be of very great Use, especially to these whose Business it is to explain Laws, whether divine or human, yea, or to understand them to Purpose.

Some learned Gentlemen were appointed by the Honourable, the Dean and Faculty of Advocates,

to converse with me about our old Language. These took particular Care to propose some Terms, not only out of our own Municipal, but also out of the Civil Law. Their Judgment and Report I have caused print in a *Collection of Papers*, &c. p. 7, 8.

It is our great Advantage that we have the holy Scriptures in our Mother-tongue. This should be no small Argument with us, to endeavour to understand it more thoroughly than commonly we do, especially seeing it must be acknowledged, that very many are entire Strangers to some of the original Languages; yea, it must be owned, that what Knowledge we have had of them, is exceedingly imperfect; and that a right Understanding of our own ancient Language, would be a great Help in this, is acknowledged by Committees appointed by the Commission of the General Assembly, as is to be seen in the fore said *Collect.* p. 14, 15, &c.

It would be too long a Digression from the present Purpose, if I should explain my self at large about the *Hebrew* and *Chaldee* Languages: In themselves they are exceedingly valuable, and they are the Channels by which the most ancient Pieces of divine Revelation are conveyed to us; but I may, perhaps, shew in another Place, that the *Jews* and *Arabians*, and the other oriental Grammarians, Dictionary-makers and Criticks, many of which have been Infidels, have very widely mistaken the right Way of treating these Languages, But this I must not now dwell upon.

That Scheme of our Antiquities, which, I hope, I have in part already proved, and which I resolve afterwards to confirm, shows us very plainly, how far Men, most highly esteemed for Religion and Learning,

Learning, may wander from the Truth; I mean, such as will not allow the *Scots* to have been in *Britain* before the Time of *Fergus II.* whereas, from what is above, we may see, that their Ancestors were the very first who came to the South Parts of this Isle, from the neighbouring *Gaul*, and from whence they spread themselves through the Whole. Yet so very great Men, as *Usher*, *Camden*, *Stillingfleet*, Bishop *Lloyd*, and almost all the *English* and *Welsh*, and *Irish* since the Conquest, are gone into this common Error, and, of late, our Country-man Mr. *Thomas Innes* seems rather to have made Things worse than better.

I am afraid that this is much owing, partly to national Emulation, partly to an Attachment to some favorite Hypothesis, either in political or ecclesiastical Affairs; both the one and the other are the Sources of many Mistakes.

Allow me to add, that a very learned and knowing Gentleman of my Acquaintance, is of the Opinion, that this Scheme is a great Argument against the Eternity of the World, and a Confirmation of that Account of Things which we have in the holy Scriptures.

For if all the Colonies that came to this Isle before *Julius Caesar's* Time, may be classed under two Heads, to wit, that of the ancient *Gauls* and the *Belgick Gauls*, it is a very great Proof, that the World is not so exceeding old as some modern Infidels pretend to believe, and far less can it be from all Eternity. A Succession of innumerable Ages would, no doubt, have brought about far more Changes in it. Now there is nothing in this Isle which may not be accounted for by the foregoing Scheme. The *Irish* explains every Thing that is
greatest,

greatest, and that, with the *Welsh*, those Things which are next to them. Yea, if the Laws of Nature, and the ordinary Course of Things be diligently attended to, we'll find it a great Confirmation of that Account of Things which we have in holy Writ. I am hopeful, that ingenious Gentlemen, who are neither blinded with Prejudice, nor corrupted with Vice, will improve this Hint ; for I know I need not enlarge upon it to your Lordship ; and, I hope, others will excuse me, if I now and then show how this Scheme is subservient to Religion, the most important, as well as the most excellent Thing in the World ; and I acknowledge, that this is what I desire to have always in view, I mean, the Religion recommended in the Old and New Testaments. It is to me a very great Instance of the Corruption of the Age, that there should be so very great Numbers of Persons, especially in this Isle, which have enjoyed Advantages beyond most, if not all Places of the World, so very insensible of their great Blessings, and so unthankful for them, as to disbelieve the divine Authority of the Old and New Testaments, and to have Regard to the meerest Fables.

I hope it will be found some Service to Religion, to confirm these who are well disposed, in their Faith in its great Truths, and to answer the Cavils of its Enemies, especially those which cannot, in the Nature of the Thing, be answered fully any other Way, as far as I see, than in the Way I am now taking ; for I own, I have especially in my View to answer that Objection against revealed Religion, which is taken from the *Americans*, and their Language, and I shall endeavour to manage other Things, so as, besides other valuable Purposes,

les,

tes, to make them subservient to that also; and that the rather, that I have not met with, nor heard, nor read, of any other Person who professes to be able to do this to any good Purpose, tho' I have been very willing to satisfy any well disposed Person at all Times upon this Head.

To pave the Way then to these Things, and withal to confirm all that is already said, let us remember what is lately told, *to wit*, that the Names of the greatest Things in South Britain are *Celtick*; or ancient *Scottish* or *Irish*, even in these Places where it is confessed the secondary Colonies did in time come; and seat themselves; for Example, *Cumberland*, which seems plainly to take its Name from the *Cumri*, the Name which the *Welsh* take to themselves.

In that County the highest Mountain is called *Skiddaw*, and the greatest River *Darin* or *Darean*, or, as they commonly write it, *Derwent* or *Darwent*. It receives a good many Rivers, and falls into the Sea at *Wirckington*. Its Course is not far from *Skiddaw*, and there is a great Collection of Waters there, which *Bede* calls *stagnum prægrande*. There is a vulgar Rhime also through *England*, and to be found in *Cambden*, *Raie*, and some others;

*Skiddaw, Lauvellin, and Castigand,
Are the highest Hills in all England.*

At the Foot of this Hill is a Town named *Keswick*, famous for a Sort of black Lead found there; and, perhaps, no where else in the World. Now these Names are all *Celtick* or *Irish*; and, for ought I know, none of them *Welsh*.

Skiddaw is Se cedd d, the first Mountain; se is the;

the, cead, first, and a, a Mountain. Darin or Darn, or Darean, as I heard the neighbouring Inhabitants always found it, the great Water, Derwent is the same; dear is great, and ean, Water, and inn is a Wave, as is also bane; which seems to account for the other Way of writing it, to wit, Derbhene or Derwent. The Town at the Foot of the great Hill which is called Kesswick, as the English write it, seems plainly to be Casaigh; ca's is, in the Albanian or Scottish Dialect, the Foot, and aigh, a Hill. None of these are accountable out of the Welsh, as far as I know.

I particularly take notice of *Darin or Darn, or Derwent-water*, because we shall find a great River of the same Name in the *Isthmus of America*. I hope also to show a very great Affinity betwixt the Languages of *Old Caledonia in Britain*, and *New Caledonia* in that Country, and illustrate the Names of some other Rivers there, and explain the Names of some of the other Productions of that Country. But *Ireland* is in the Way to it, and claims to be considered. I am,

My LORD,

Your Lordship's most humble,

and much obliged Servant,

C.

To



To the Right Honourable, &c.

My LORD,

IRELAND, and the *Irish* Language, have been now frequently mentioned; it makes no small Figure in History. It is not farther from *Great Britain*, than *Britain* is from *France*; and next to it is perhaps the most remarkable Island in this Part of the World. It has been already hinted, That, very probably, it received its first Inhabitants from *Great Britain*, and it is now subject to the same Crown. It may not be amiss to enquire also into its Antiquities, especially seeing this will lead to some Things, which, I hope, will confirm the above Scheme in relation to *Great Britain*; as, again, what is said of *Great Britain*, will render what is to be said of *Ireland* more probable, and help to rescue its Antiquities from these unaccountable Fables in which they have been so much involved.

To this End it will not be amiss to consider the Testimony of the illustrious *Leibnitz* a second Time, and in its full Length. In the Letter to *Archimedes*, I had chiefly in view the Antiquities of the greater Island, and the Usefulness of the *Irish* Language, in order to illustrate them, and cited

no more than I thought needful to these Purposes. I was writing to a learned Person; he had desired me, and I had very great Reasons to obey him. I did not translate the *Latin* Passages, nor did I design it for the Press; but, for the Reasons I have now hinted, I have, at last, given way to it; and, because there may be some desirous to know the Antiquities of their own Country, to whom the learned Languages may not be so easy or so familiar, I shall endeavour to give, at least, the Substance of many of them in time to come in our vulgar Language. I must beg the Favour of the Reader to excuse the Language, if it be not according to the Phraseology of the Southern Part of the Island; this I have not yet studied, tho' I have been at some Pains to consider the single Words.

I shall also delay, as much as I can, the bringing in the Peculiarities of the *Irish* Tongue, very few understand many of their Words, and not a few of these Gentlemen, who are born in these Places where our old Languages are vulgarly spoken, profess themselves no Criticks in them, tho' they be very well acquainted with the *English* and other Languages. I hope to show, that our old Languages are very great Helps to understand the modern and other Languages, more thoroughly than they have been hitherto.

To return to *Leibnitz*, his Testimony at full Length runs thus,

Postremo ad perficiendam, vel certè valdè promovendam, literaturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lbuidius egregiè facere cepit. Nam, uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, & Britanni e-
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missio veterum Celtarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britanniae habitatorum, colonis Celticis Cimbricisque nonnullis, & ut sic dicam, medijs anteriorum. Itaque ut ex Anglicis linguae veterum Saxonum, & ex Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celtarum Germanorumve, & ut generaliter dicam, accolarum oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.

The Meaning of these Words is in Substance this.

“ Lastly, If we would perfect, or at least greatly advance the *Celtick* Learning, I’m of the Opinion, that we must also diligently study the *Irish* Language, as *Lbuid* has begun to do to excellent Purpose: For as I have elsewhere already admonished, as the *English* were a Colony of the *Saxons*, and the *British* did spring from the ancient *Celtæ*, *Galli* and *Cimbri*, so the *Hiberni* are the Offspring of the yet more ancient Inhabitants of *Great Britain*, who were there before some of the Colonies of the *Celtæ* and *Cimbri*, viz, these who arrived about the middle Times, between the first and last; therefore as the History and Language of the *English* illustrate the Antiquities and Language of the ancient *Saxons*, and these of the *Welsh* illustrate the Antiquities and Language of the ancient *Gauls*, so these of the *Irish* do illustrate the Antiquities of the yet more ancient *Celtæ* and *Germans*, and, that I may comprehend all in a few Words, of all these Nations who live in the Neighbourhood of the *British*

“ *Irish* Ocean upon the Main-land. And if there
 “ were any Island beyond *Ireland*, where the *Cel-*
 “ *tick* Language is in use, by the Help thereof we
 “ should be guided, as by a Thread, to the Know-
 “ ledge of yet far more ancient Things.”

I cite the whole Testimony, yet I do not think my self bound to adopt it in all Respects. It is no hard Matter to observe in it a little Byass to his own Country, a Thing very universal, and from which the greatest Men, yea, perhaps the best this World affords, are not perfectly free. This, at least, I may safely say, that the greatest of mere Men have distinguished themselves in an extraordinary Manner by their Love to their Country; witness *Moses* and the Apostle *Paul*.

I desire these Words may be particularly adverted to, viz. *Britanni fuere emissio veterum Celtarum, Gallorum, Cimbrorum*, the Inhabitants of *Britain* were Colonies of the ancient *Celtæ*, *Galli*, *Cimbri*; as also these, which immediately follow, *Hiberni sunt propago antiquiorum Britanniae habitatorum, colonis Celticis Cimbricisque nonnullis*, &c, ut sic dicam, *mediis anteriorum*, the *Irish* are the Descendents of the more ancient Inhabitants of *Britain*, even of these who were in that Island before several of the Colonies of the *Celtæ* and *Cimbri* came over; or, if I may be allowed so to speak, before some of the middle Colonies arrived there.

The former of these two Expressions, to wit, That the *Britans* were Colonies of the ancient *Celtæ*, *Galli*, *Cimbri*, seems a plain Confirmation of the Scheme above advanced. I have in part already proved, and am willing further to prove, that the ancient *Scots* speak the Language of the most
 ancient

ancient Inhabitants of *Gaul*, which are reckoned to be the People whom *Julius Cæsar* calls *Celtæ*.

The latter Sentence, That the *Irish* are the Descendents of the more ancient *Britans*, is an additional Confirmation of it ; for I have already said, that the first Colonies which came into the greater Isle, did, in time, people the lesser also, of which *Ireland* is by far the chief.

It may not be amiss also to observe, that this Testimony of *Leibnitz*, is, at least in the main, agreeable to the ordinary Law and Course of Nature, and Affinity in Languages and Customs, and especially to the Situation of the Country, which, I confess, has great Weight with me, particularly when I reflect upon the innumerable Mistakes which Authors seem to have fallen into.

There is one Thing I wish were adverted to, which is here suggested by *Leibnitz*, to wit, That all the Colonies, either of one Kind or another, which came to *Britain*, did not pass at once, but by Degrees, and at different Times, and in different Bodies. A City is not built in a Day, nor are Nations born at once, far less are such large Countries, as either of the *British* Isles, filled with Inhabitants in an Instant. This is according to the ordinary Law and Course of Things.

That Part of *Leibnitz's* Testimony which relates to *Ireland*, is confirmed by the Opinion of a very ingenious Gentleman, to wit, Sir *William Petty*, who, in his *Political Anatomy of Ireland*, has a Passage much to the same Purpose, it is to be found p. 103, of the Edition at *London* 1691.

“ Without Recourse to the Authority of Story, but rather diligently observing the Law and Course of Nature, I conjecture, that whatever is
“ fabled

“ fabled of *Phœnicians, Scythians, Biscayers, &c.*
 “ their first inhabiting of *Ireland*, that the Places
 “ near *Carrick-fergus* were first peopled, and that
 “ with those who came from the Parts of *Scotland*
 “ opposite thereunto; for that *Ireland* was planted
 “ by some Body in *Cæsar’s* Time, is most certain:
 “ That the Art of Navigation was not so well un-
 “ derstood and practised before *Cæsar’s* Time, as
 “ to bring a Man from any other Part of the
 “ World thither, save from *Great Britain*. That
 “ from *St. David’s Head* in South *Wales*, and from
 “ *Holy Head* in North *Wales*, *Ireland* is not so
 “ clearly at any Time discerned, nor often at all.
 “ That the Inhabitants of these two *British* Head-
 “ lands had neither Boats fit to pass that Sea, is
 “ most probable; but that *Carrick-fergus* may be
 “ always seen from *Scotland*, is well known; and
 “ that a small Boat may row over it in three or
 “ four Hours, is experienced. That the Language of
 “ these Parts differ very little, that the Country
 “ about *Carrick-fergus* is far better than that of
 “ *Scotland* opposite, that the chief Bishop’s Seat in
 “ *Ireland*; and probably the first, is near those
 “ Parts, are all notorious Truths. From all which
 “ it is more probable, that *Ireland* was first peopled
 “ from *Scotland*, than all the other remote Parts
 “ afore mentioned.”

As to this Testimony of this very ingenious
 Gentleman, I will not pretend that there is mathe-
 matical Certainty for every Part of it; but the main
 Thread of his Reasoning seems to carry as much
 Probability, if not moral Certainty, as can be well
 expected in a Case of this Nature, and of so remote
 Antiquity. What he mentions of the chief and first
 Bishop’s Seat being so near *Scotland*, wants not its

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own Weight; and it would be a further Corroboration of it, if that same Place were also found to be the Seat of the chief Druid, before Christianity became the received Religion of that Island. This is what a very knowing and sagacious Gentleman told me once, and one who has a very extensive Knowledge of the World; but he did not at that Time remember his Authority for it. This may be a Subject of Enquiry to the Curious; but we know, that, in other Parts of the World, the Christian Bishops came to value themselves upon the Account of these Places where their Seat was fixed, and according to the Figure they had made in the World formerly.

But, waving this, the Testimony, in the main, seems to be of great Weight, being founded on a Regard to the Law and Course of Nature, and a diligent Observation thereof, and, consequently, agreeable to Scripture, which, I acknowledge, gives me more Satisfaction, than a great many Authorities from such Authors as are to be got on this Head; yea, I may say, this is, with me, of more Weight than the Testimonies of these Historians and Geographers, (for these are the proper Authors who treat of such Affairs) who make the most shining Figure among the *Greeks* and *Romans*, *Cæsar* himself not excepted, nor *Tacitus* either. Tho' *Cæsar's* Authority goes far with many, and perhaps not without Reason in this Case, he affected Glory, not only from his Conquests, but from his Writings. *Dez Prez*, the Author of the Notes on *Horace in usum Delphini*, begins his Dedication thus, *Ensem dextra, leva librum tenens Julius ille Divus quondam in numismate voluit effingi, cum hac epigraphe, Ex utroque Cæsar.* " *Julius Cæsar* ordered his Effigies to be

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" stamped

“ stamped on a Coin, holding a Sword in his right
 “ Hand, and a Book in his left, with an Inscrि-
 “ ption that imported, *He was Cæsar both by the one*
 “ *and the other.*”

My Lord, permit me to compare this to that System of the World, which ingenious Men for the most Part now admit, and these other Schemes which passed current in some former Ages. In the one, Things are plain and uniform and regular, without the Entanglements of Epicycles, far less Epicycles upon Epicycles, as in the System of *Ptolemy*, at least commonly so called, or of *Tycho Brahe*. Nature commonly acts very simply, and goes on very directly, and plainly, and uprightly, whereas Art and Design has Recourse to Windings, Turnings, Disguise and Fable.

At the same time, it is not inconsistent with Sir *William's* Reasoning, to allow that People might pass over from some other Places of this Island, than that which was precisely the very nearest of all; which Place I will not take upon me to determine, tho' I have seen both; but the Interval of Time betwixt was so great, that I might mistake if I told my Thoughts; but I am perswaded the Odds is not very great betwixt the Distance from *Portpatrick* in *Galloway*, and the *Mule of Cantire*, to *Ireland*.

Tho' what is above said may, I hope, go very far to satisfy reasonable Persons, about the first Way and Manner of the peopling of these *British* Islands; yet, I believe, it will be acknowledged, that it would be an Addition to this Evidence, if *Great Britain* was once joined to the Continent by an Isthmus, about that Place where now the Lands are most contiguous; concerning which there are

Passages

Passages in the Transactions of the Royal Society, which render it highly probable. I shall not now mention the Arguments for it, seeing every curious Person may see them there, or in the Abridgments of them, which have been lately published.

Your Lordship knows well enough, that several Historians and Poets speak of *Sicily* being thus once joined to *Italy*, and broken off by a violent Irruption of the Sea; and, as a Confirmation of this, they alledge that *Rhegium* in *Italy* has its Name from it, *Πυρρῆμι, frango*.

I know not well, whether any of our Historians or Sea-faring Men, have ever alledged, that *Ireland* may have been of old Time joined to *Great Britain*; but the Face of Nature in that Part of the World, renders it not altogether improbable. There are very strong Currents now to be met with there, and what these, in the Course of Time, might produce, it is hard to know; especially seeing, on the one Hand, they come from the vast *Atlantick* Ocean, in which, if we may have Regard to *Plato*, there have happened very amazing Revolutions of old; yea, to this Day, if we may credit some Accounts, there are great Changes by Inundations and Earthquakes.

It is obvious to any Person who sails betwixt the South End of the Isle of *Arran*, and *Plada* an adjacent Isle, or who shall view the one from the other, and who shall take notice of the pointing of the Lands on both Isles, and how careful and exact Mariners must be to keep the right Course betwixt the two, when they sail between them, that Time has been, when these two Isles have been joined, and that the lesser has been Part of the greater, which seems to be signified by the very

Name *Plada*; for *Bladh* in *Irish* is a Part of a Thing, and *bladh* is, *I break*, *Plada* seeming to be broken off from the greater Isle. Some Things might be added from *Lamlash*, as also from our northern Coasts.

However, I do not urge these Things. The very Nearness of the Lands, and the Affinity in Language and Customs, both religious and civil, are also great Arguments that *Ireland* was first peopled from the nearest Parts of *Great Britain*, as *Great Britain* was also from the nearest Parts of the Mainland.

The same Thing, I think, is confirmed from the Accounts which the *Irish* give of their own Antiquities, which, perhaps, will not be fit now to be spoken of at large, especially seeing it partly depends upon some Knowledge of their Language.

Sir *William* seems to treat as Fable, what is said of the *Phœnicians*, and *Scythians*, yea, and *Biscayers*; this would quite overturn the whole History of the *Milesian* Colony. I am unwilling now to enter upon a particular Enquiry into these Things. There is, no doubt, exceeding much Fable in the Accounts we have of these, not only as given by the *Irish* themselves, but even by these who are reputed first-rate Men of Learning in this Part of the World, and Stars of the very first Magnitude in the Commonwealth of Literature; but, at the same time, I acknowledge, that I have not attained such a thorough Knowledge of these Matters, as that I can condemn them in the Lump as wholly romantic, or be positive in affirming, that there are no Truths veiled under these Fables.

Allow me to add a Passage out of the *English* Translation of Mr. *Lloyd's* *Welsh* Preface to his
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Glossography, or 1 Vol. of his *Archæologia Britannica*.

“ Nor was it only North Britain that these
 “ *Guydbelians* have, in the most ancient Times, in-
 “ habited, but also *England* and *Wales*, whether
 “ before our Time, or cotemporary with us, or
 “ both, it cannot be determind; but to me it
 “ seems most probable, that they were here before
 “ our coming to the Island, and that our Ance-
 “ stors did, from time to time, force them north-
 “ wards. And that from the *Kintire*, or Fore-land
 “ of *Scotland*, where there is but four Leagues of
 “ Sea, and from the Country of *Galloway* and the
 “ Isle of *Man*, they passed over into *Ireland*, as
 “ they have that Way returned backward and for-
 “ ward often since. Neither was their Progress in-
 “ to this Island out of a more remote Country than
 “ *Gaul*, now better known by the Names of the
 “ Kingdom of *France*, the *Low-Countries*, and *Low-*
 “ *dutch*.”

Such a Testimony, from a Gentleman of the *Welsh* Nation, is very much to be regarded. They are the only Rivals to be noticed in this Affair, and they pique themselves upon their being the most ancient *Britains*. Mr. *Lbuid* indeed was a Person of singular Candour.

I protest I have no Prejudice against the *Welsh*, but a very great Respect for them.

By *Guydbelians* Mr. *Lbuid* and the *Welsh* mean, both our *Highlanders* in *Scotland*, and the old Natives of *Ireland*.

Beside these Testimonies of Mr. *Edward Lbuid*'s cited before, he declares the same Thing in a Letter to Mr. *Rowlands*, the Author of *Mona antiqua restaurata*, which may be seen near the End of that Book,

Book, which any one that pleases may consult ; there he acknowledges that there must have been another People in *Wales* before the Ancestors of the present *Welsh*, vide *Mona antiqua*, p. 342. " One " may, from the Names of Places in some Parts of " *Wales*, gather, that the *Irish* Nation once inhabit- " ed there, particularly in *Brecknock-shire* and *Caer- " martben-shire*, where the Lakes are called *Lhyche*, " and the high Mountains, *Banna*, as they com- " monly are throughout the *Highlands* of *Scotland* " and *Ireland*."

These two Shires seem to be about the Middle of *Wales*, and at the greatest Distance from the Sea and the *Severn*; so that here we may again apply *Cæsar's* Words, " That the interior Parts of " the Country were inhabited by the *Indigenæ*, or " these who were reputed the old Natives;" much in the same Way and Manner as it has happened in *America*, where the ancient Inhabitants have retired up the Country, and the *European* Strangers dwell upon the Sea-coasts, and along the Rivers, I am,

My LORD,

Your Lordship's most humble,

and much obliged Servant,



To Mr. ———

Et si ultra Hiberniam sit aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.

SIR,

YOU are the Gentleman in the World of my Acquaintance, to whom I ought to inscribe any Thing that concerns the Island commonly called *St. Kilda*. I have not the Advantage of being known to your Chief, who is the Proprietor of it, though I have of a long Time wished for it. That excellent Gentleman Mr. *Alexander Macleod* Advocate, whom you represent, was, to my certain Knowledge, a great Benefactor to it; he was particularly active in sending a Minister of the Gospel to it, as he was also in promoting the Designs of the *Society for propagating Christian Knowledge*, especially in the *Highlands* and *Isles*. He was a great Blessing to this Part of the World while he lived, and, I believe, every Person is convinced that he is now very well succeeded.

He was one of the greatest Masters of our old Language. As soon as I came to be sensible of the Usefulness of it, for illustrating the Antiquities and Languages of ancient *Italy* and *Greece*, &c. I applied to him chiefly for Advice about Helps to acquire it. He directed me to *Lhuyd's Dictionary*,
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which

which had been all along my chief Assistance in all my Examinations and Enquiries. I remember once I asked him, whether he had observed the Usefulness of our old Language in illustrating some Parts of Learning. He answered, I think, to this Purpose, That it was his Mother-tongue; that he had contented himself with speaking and writing it as he had Occasion, and that he had not turned his Thoughts that Way: But he acknowledged that he believed then that it was useful for all these Purposes I spoke of to him, upon hearing me speak on it.

Sir, you your self have given so many Testimonies of your Favour and Esteem, and so very far beyond what I deserve, and you have used me upon all Occasions with so much Goodness, that I have frequently been ashamed of it.

This does not lessen, but rather increases my Obligations to you; no other Way now offers of acknowledging them as much as I can, but directing this to you. I must beg you will accept of it, or, at least, that, to the other Instances of your Goodness, you will add this of forgiving me;

And accept of my good Intentions to serve the Interests of Truth and Goodness, the most important and valuable Things in the World.

The Island of *St. Kilda* is remarkable for many very uncommon Things, which I need not mention at present, and this among others, That it seems to me to have, or at least to have had not long ago, the most ancient Shape of Language in this western Part of the World, and which is of great Use to illustrate many Languages and Antiquities. Their Alphabet was very simple, and

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contained but a few Sounds in the Year 1697, at which Time Mr. *Martin* made his Voyage to it, of which he gives an Account in a printed Treatise: At that Time he tells us, p. 72. the Inhabitants did not pronounce *d*, *g*, nor *r*; which, if true, makes it to agree very much with that of the *Chinese*, according to an Account which I had from an honourable Gentleman of our Country, who staid sometime at that Court, and who, I hope, is yet alive. He told me, that in *China* he was called *Ca*, whereas in *Britain* he is surnamed *Garvan*, their Language being Monosyllables; and when they called him *Ca loi*, they meant by it Lord, or Mr. *Garvan*; *Loi* or *Lui* is one of their Titles of Honour. He told me, they could not, or, at least, did not pronounce *Ga*, which are the two first Letters of his Name, but by that Sound which is most a-kin to it, *Ca*, *c* and *g* being both palate Letters. He also assured me, that they wanted either *d* or *t*, he was not positive which of the two; but I easily found that they had *t*, as we may see in several of their Words, and particularly in the Name of that Herb which we bring from them, and make so much Use of in this Part of the World, *Tea*; as also in the Name of the supreme Being, which, I think, *Webb*, in his Essay to prove the Language of *China* the primitive Language, writes *Xean tia*, out of *Texeira* a Spanish Author; but, according to *Pere du Halde*, and the French Way of writing *Chinese* Words, is written *Chan ti*, and *Tchan ti*, which Sounds agree very near, though the Way of writing differ according to the different Genius of the French and Spanish Languages.

I may very shortly shew, that these *Chinese*
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Words

Words are also *Caledonian*, both in Sound and in Sense, and particularly in the *Kilda* Dialect. I know there is some Difficulty to reconcile this to the Account which *Pere du Halde*, in his late History of *China*, gives us; but I acknowledge that I always did give Credit to what *Mr. Garvan* said of this Matter, and I see not sufficient Reason to alter my Judgment about it as yet; and perhaps some Things might be offered to bring these seemingly different Accounts nearer to one another, but I do not now dwell upon these Things.

If it be so then, that the Sounds, or, if we may call it so, the Alphabet, or Letters used by so very far distant Countries, as *China* and *St. Kilda*, come so near to one another, though the one be among the remotest Places toward the East, and the other toward the Northwest, in the old World, and before the Discovery of *America*; and if it be true, that the Alphabets, or Letters of both are so few and simple; then we see one Reason to incline us to believe, that the simplest Shape of Language may be found in the remotest Places from the Center of the Dispersion of Mankind, and perhaps not in that Center itself.

I know I may be charged with Impropropriety of Speech in mentioning the Alphabet of the *Chinese*, or perhaps that of *St. Kilda*, seeing the Way of writing of the first is so very widely different from that in this Part of the World, and may be deemed rather a painting of Things than of Sounds; which last seems to be the Design of ours, and which I may consider more particularly at another time: And as to *St. Kilda*, it may be alledged few or none can write there; but whether it be so or not, what I mean is, that if a *Chinese* or *Kilda* Man could

could write in our way, so as to express the Sounds they use, they would not have occasion for the Letters *d, g, r*, which I think is an Argument for the ancient Shape both of their Alphabet and Language, as, if need be, I shall enlarge a little upon at another Time.

In the next Place, this may encline us to believe that at least both the *Chinese* and the *Kilda* Men are of one common Origine, or that God has made of one Blood all Nations of Men from *China* to *St. Kilda*. Their Agreement in the Number of elementary Sounds, as I may call them, and I may say, their Agreement in several Words may dispose us to believe this. I may perhaps at another Time consider this at more length. In the mean time it may perhaps a little divert, if not instruct, to take notice of these *Chinese* Words above mentioned, which agree with these of *St. Kilda*, or at least have their Reason in that Dialect.

Xean Tia then, as *Texeira* and the *Spaniard* and *Webb* write it, and *Chan Ti* or *Tia* or *Tchan Ti*, as the *French*, signifies the supreme Emperor in the *Chinese*, or the Supreme Being. The Inhabitants of *St. Kilda* have *Sean Tia*, which Words they sound *Shan Tia*, which agrees in Pronunciation with the other above mentioned, though they differ in the way of writing: They agree also in Sense; for *Sean* in the *Caledonian* Language, which they oftentimes sound *Shan*, signifies both *Old* and *Great*; and I could show, that in several Languages, the same Words signify both the one and the other, I mean both *Old* and *Great*. *Sean* as it signifies *Old* is the Root of the Latin *Senex*, and all its Derivatives. *Sean*, as it signifies great, is to be found especially in its Compounds and Deriva-

derivatives in the *Caledonian* Language, such as *Seanathair*, a Grandfather, *Seanmbathair*, a Grandmother, *Seanmor*, very great, huge. *Sine* is a Variation of the same Word, and is to be found in *Sineadh*, a stretching, extending, or increasing, and in *Sinim*, to stretch, or increase, or extend, &c. as also in the Compounds, *fairsiang* and *fair-sing*, wide, large, spacious; *fairsinghe*, Plenty, *fairsnighim*, to encrease, to enlarge, to augment; which last Words, by the by, contain the Reason of the Word *Parasanga*, which we find in the Greek Authors, and is by learned Men generally called a *Persian* Word. In this Sense it is also found in the Word *Shennorung*, big, a great thing, in *Waffer's* little Vocabulary of the Isthmus of *Darien*, which I may afterwards have Occasion to consider.

But in what Sense soever we consider the Word *Sean* or *Shan*, whether as old or great, it seems very well to fit the Supreme Being, *who is from everlasting to everlasting God, the Ancient of Days, &c. He is also great, and greatly to be praised, and his Greatness is unsearchable, &c.*

Ti or *Tia* is the other Part of the Name of the Supreme Being among the *Chinese*, and *Tia*, is precisely the ordinary Word in the Dialect of *St. Kilda*; the other *Caledonians* and *Irish* have *Dia*, and it is obviously the same Word with the Latin *Deus*, the Greek *Θεός*, the *Italian*, *Dio* and *Iddio*, *French*, *Dieu*, the *Spanish*, *Dios*, &c. It seems to me of Importance to know the true Reason of this Name; some very learned and reverend Persons have thought it worth their while to ask if the *Caledonian* Language could give any Reason of this Name; and 'tis worth every Man's Pains to have

a right Understanding of it, and when I have told them that *Di* in that Language signifies great, and *a* he; so that *Dia* signifies the great he, they thought it far preferable to such Etymologies as *Θεω curro*, or, to run, or *Θραυαλ ſpecto*, to ſee, becauſe he ſees all things, though this laſt be true in itſelf.

The *Kilda* Shape of this is *Tia*, which agrees with the *Chineſe*; *Ti* in this Dialect is great, and in the Vulgar Dialect *di. V. magnus* in the *Comp. Vocab. Tea*, or that Herb which is brought from *China*, and now ſo much uſed in *Europe*, and which is alſo variously written and pronounced, ſeems alſo to have its Reason in our old Language, in which it ſignifies *hot*, becauſe it is commonly drunk hot; and I have frequently heard a Gentleman, who, becauſe he wants the vulgar Language of our Country, or at leaſt does not ordinarily ſpeak it, invite others to drink Tea with him in *Latin*, uſe theſe or the like Words, *vis bibere calidum mecum, Domine*, that is, Sir, Will you drink hot with me; *calidum* the Latin Word for hot, he uſed to ſignify Tea. I ſhall not now trouble you with more *Chineſe* Words, for this would detain me too long from what I have now particularly in View; but I deſire that the Simplicity of the Alphabet of *St. Kilda* may be taken notice of, and particularly their wanting theſe Sounds *D* and *G*, as alſo *R* may be remembred; for this will be of Uſe in ſeveral Reſpects, to perceive the more readily the Affinity betwixt the Languages of the two *Caledonians*, the one in *Europe*, the other in *America*; as alſo to ſhew that our Anceſtors did not borrow their Letters from the *Romans*, as Mr. *Innes* ſo poſitively affirms; and moreover, to answer an Objection againſt that Scheme I have given of our remote Antiquities

tiquities in some foregoing Letters. They
 will also be of use to clear up several
 which have puzzled the most learned
 ous Gentlemen. They will perhaps be able to
 derstand the true Meaning of the Name of the
 River, so very much celebrated by the Ancients
 this Part of the World; to wit, the Tiber, which
 runs through *Rome*, so long the Mistress of the
 one Shape or other, concerning which there are
 many Fables delivered by the Ancients. I think,
 I think, will also help to give a full Account of
 the Meaning of the Words *Cantium*, *Acantium*, by
 which *Cæsar*, *Bede*, and others, design that great
 Headland of *Britain* which approaches the Mainland.
 They will also perceive the Meaning of the Name of
 the Mountain in the Isthmus of *America*, called
connti, according to all these *Europeans* who have
 conversed with; as also the Reason of the Name of
 the highest Mountain in the Island of *Siberia*,
 self, according to a Native who pronounced it
Truim-kel, or which another *Caledonian* pronounced
 found *Druim-geal*; and as the same Name was used
 some Years after, when he had been long in the
 Continent of *Britain*, we would think that the
 Way of founding it had been *Thum-kel*. I am,
 more, but that I am,

SIR,

Your very humble,

and much oblig



To the Chevalier R——y.

SIR,

I Received the favour of yours; I thank you for what you are pleased to promise in Behalf of the Gentleman whom I recommended to you; I give entire Credit to what you say about the Letter I wrote to you, when the celebrated University of *Oxford* conferred a Piece of extraordinary Respect upon you. I am obliged to you for the favourable Opinion you have about my Proficiency in Languages; which you'll perhaps think the more strange, because you had Access to know, that my Genius once led me to something very different: But Languages are in a great Measure the Keys of Knowledge; and I have hinted some of the Reasons that induced me to consider them in that Pamphlet which I sent you, and which you say you read with so much Pleasure; I am glad that it seems to have excited in you so strong a Desire to see more of the like Nature; I believe I shall print more Copies of it. I have given some of them away to these for whose Friendship I have a particular Value.

I am glad you employ your Thoughts about these noble and extensive Subjects which you mention in your Letter, and I shall be more glad if I can any Way contribute to confirm you in what is right,

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to several Things
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haps help to un-
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l by the Poets in
the *Tiber* which
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which we have so
Ancients. These,
a full Account of
ntium, *Cantia*, or
de, and *Ptolemy*,
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right,

right, or to caution you against Mistakes. From what you write I draw this Inference, That you seem to have escaped some Rocks which very great Numbers of Men, both learned and unlearned, have split upon: This seems to me to have chiefly flowed from their not sufficiently adverting to the Holy Scriptures, especially in their Originals, and in the Case, I mean, to the ancient Translations and Paraphrases both of the Eastern and Western Nations; they seem to have been misled, partly by some prevailing groundless Fables, and partly by some modern Translations.

The most learned Men, tho' of different Communion, seem to me, by taking up some common Opinions without sufficient Examination, to have ventured beyond the holy Scriptures, and so have fallen into some great Mistakes, which have kept both themselves and the most part of the World in great Darkeness as to many things. *Bockhart* is generally reputed one of the most learned Men that ever the World produced, especially in the Oriental Languages and the Belles Lettres, yet I find him carried away by the Torrent of common Error; I could say the same thing of others who are had in the highest Reputation for their Learning or Piety, or both. I was particularly touched when I observed it in a very learned and ingenious Gentleman in the South Part of this Island, and who, as I am informed, has most worthily behaved himself in several eminent Posts, and particularly has been a grand Promoter of valuable Learning. This worthy Person I found took a Thing for granted which has been the Source of innumerable Mistakes in many Parts of Learning, the Mathematicks chiefly excepted. I hinted this in the Pam-

Pamphlet I sent you, p. 23. I take all proper Occasions to convince these who allow me to speak freely to them, and who I think have a Regard to Holy Scripture, or sound Philosophy, of this Mistake, and, I can say, not without a deal of seeming Success. I had all the Inclination in the World to have reasoned with that valuable Gentleman upon the Head, but our Situation was such as made it at that Time unfit, and I have had no Opportunity since of seeing him.

I particularly observe, that many of the Publishers of Dictionaries have fallen into this Error, though it seems to be the Interest of Mankind that these had most carefully guarded against it, and, amongst others, Mr. *Nicholas Bailey*, whose *English Dictionary* has been frequently printed here.

Some learned Men, both here and abroad, are become in a good Measure sensible of this common Error, and accordingly have published some Things which tend to throw Light into a certain Portion of Holy Scripture, which, I conceive, has been generally misunderstood, viz. *Gen. ii Chap.* but some of these have advanced Hypotheses of their own, which, I am afraid, cannot be proven; yea, I have met with some who seem to be Masters of a great deal of good Sense, but make small Pretensions to Learning, who, by a little Reasoning, were easily brought to favour what I conceived to be Truth in this Matter.

As to what you recommend with Respect to the *Royal Academy of Inscriptions and Belles Lettres*, and particularly what you mention about *Asphaltus*, I shall endeavour to mind.

There is one Thing which especially pleases in your Letter, that you judge that great Variety of

Language that is in the World, to have proceeded from one original primitive Language; but I am not convinced that such a Language is now extant in its primitive Shape, and I could give Reasons why we are not to expect to find it any where in this imperfect State. Mr. *Waser* indeed, in the Testimony I cite from him, p. 2 of my Pamphlet, speaks of the *Highland* or *Irish*, as if it were the primitive Language, and Mr. *Lkuyd's* Testimony is much to the same Purpose; but I do not adopt the Whole of what they say, the only Sense in which I agree with them is, that it departs less from the primitive Language than many others, and that it is of very great Use to illustrate these.

The Testimony of *Leibnitz*, which I subjoin, seems to be founded on very good Reasons. I did not meet with it till several Years after I had begun my Enquiries, and it was in a Manner the first Thing which gave me Confidence to speak of them with some Courage; that illustrious Person makes so great a Figure in the learn'd World. The concluding Part of it seems peculiarly remarkable, *Et si ultra Hiberniam sit aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora ducemur*, "And if beyond Ireland there were any Island where the *Celtick* Language were spoke, by the Help thereof, as by a Thread, we should be guided to the Knowledge of yet much more ancient Things."

After all the Enquiries I have made into Language, I can find no Place to which this will so well agree as *St. Kilda*: This Place, with Respect to *Germany* where *Leibnitz* lived, is indeed beyond *Ireland*, and the most remote of all these
be-

belonging to *Great Britain*, to the Northwest, that is inhabited; it has a most simple Alphabet, and you know that these of the *Greeks* and *Romans*, the higher we ascend, still become the more simple. *Irenæus* says the same Thing of that of the *Hebrews*. An additional Number of Letters was the Work of Time, and Criticks pretend to tell the very Persons who introduced them. In armorial Bearings, the simplest are reckoned Marks of the greatest Antiquity. I have frequently admired this Saying of *Leibnitz*, as also another of *Scaliger*, which is capable of being understood in a sublimer Sense than he himself seems to have intended, viz.

*Imperii fuerat Romani Scotia limes,
Romani eloquii Scotia finis erit.*

Thus imitated and accomodated.

Scotia did once *Rome's* widest Conquests bound,
Rome's Tongue's high Source in *Scotia* shall be found.

Justin, in the 18th Book of his History, tells something, which, if duly considered, may help us to enter into the Spirit of *Leibnitz's* his Reasoning. I had rather you should find it out your self, than be obliged to another for pointing it out to you.

You particularly desire to know how far my Scheme agrees with that of Father *Pezron*: As to which I own, that the Reading of *Pezron's* Book, I think, was the chief Reason of my Enquiries of this Kind, and my Scheme is an Improvement of his, and more free from an Exception, I think, which his is liable to. His *Antiquities of Nations*, and particularly of the *Celtæ* or *Gauls*, consists

sists chiefly of History and Philology; as to his historical Part, I cannot pretend to own it in all its Parts, it seems to me a Mixture of Truth and Fable. As to the philological Part of it, I always thought there was something very valuable at the Bottom of it, and it gave me the Hints which I have since followed out further than perhaps it is fit for me, as I am now situated, to attempt to explain. But I may perhaps be fuller upon this afterwards.

The Exception to which his Scheme at least in part is liable, and from which this is more free, is, that the *Romans* were a long Time both in *Bretagne* in *France*, and among the *Welsh* in this Island, and this might be the Reason of the Affinity betwixt the two Languages. This, I say, is a colourable Objection, and something of a plausible Handle against him. I do not now give my Judgment of the Force of it, whereas I alledge, that the Language of that Part of the World, where it is not pretended the *Romans* ever were, is really the most ancient and simple, and most useful to illustrate not only the *Roman*, but several other valuable Languages mentioned in the Pamphlet I sent you, and which I need not here resume. It is generally acknowledged, that the *Roman* Armies never were in *Ireland*; but I think I may say they never were in *St. Kilda*, with great Assurance; and yet the Language of that Island, I think the most useful of all to illustrate Languages, Antiquities, and History, and of this I may shortly give an Example.

Many indeed say, that the *Welsh* and *Irish* are but different Dialects of the same Language; but those who have enquired into them, will easily see,

see, that they differ more widely than the Dialects of the *Greeks*. Perhaps it may not be amiss to call them Sister Languages, and to apply that of *Ovid* to them; *Met. 2. Facies non omnibus una, Nec diversa tamen, qualem decet esse sororum.* I may explain my self more fully upon this Head afterwards, but I crave Leave to add, that the *Caledonian* or *Irish*, is, in my Opinion, the most genuine Offspring of that Language which *Julius Caesar* calls *Celtic*; for which I am willing to give Reasons. And; as I have said before, the Dialect of *St. Kilda* seems the most simple and attient Shape of that renowned and useful Language. Your Curiosity, in tracing Languages and Religion up to their highest Sources, where, I believe, you'll find them appear in the greatest Plainness and Simplicity, is in my Judgment, highly laudable, and the following them out in all their several Windings; Turnings, and Mazes, or in all their Alterations, Degradations and Corruptions, cannot but be very laborious. I shall be glad if I can any way contribute to your Help or Ease in these Things: I leave it to your self to judge, whether the Consideration of that Account which *Martin* gives in his Voyage to *St. Kilda*, may not furnish Hints of both Kinds to a Person so curious and ingenious. I can assure you; that his Treatise, and perhaps some Conversations with these of that Island he met with, awakned the Muse of a certain Person, who professes himself no Poet, to pen the following Lines, which touch upon the Etymology of the Names of this Isle, and the Language and Religion of the People; which, I hope, will not be altogether unacceptable to you who are a Poet.

Obscura

(83)

Obscura occiduo procul innatat insula ponto,
 Hanc Hirtam veteres nomine rite vocant.
 Sæpe tamen Sancti nunc gaudet nomine Kildæ,
 Floruit hic Kildas; sic vaga fama refert.
 Hunc ego sed titulum traxisse a dulcibus undis
 Suspicio; hoc res & pristina lingua monent.
 His, ea finitimas non tantum vincere terras
 Fertur, at immensa quicquid in orbe potat.
 Kildice, cui purus sermo est, mens fraude doloque
 Libera, & antiquæ simplicitatis amans,
 Pergito, quod sanctum est sectari, equumque, potabis
 Vitæ eternas oro beatus aquas.

Thus englished by the same Hand.

Far in the dark Northwest an Island stands,
 Scarce seen, or seeing the most neighb'ring Lands
 Hence, by the Ancients, *Hirta* fitly nam'd,
 'Mong Moderns more by that of *Kilda* sam'd,
 Rumour this from a holy Hermit brings,
 I rather from her sweet and purest Springs:
 In these she far all neighb'ring Lands excels,
 And all that Fame of distant Regions tells.
 O may her Sons, for purest Speech renown'd,
 And candid Souls, and all that's ancient found,
 Of Piety and Justice run the Way:
 Life's sweetest Waters they shall drink alway,

I am, Sir,

Your very humble,

and much obliged Servant,



